657 Some time after 1910, the Office of Indian Affairs built a hospital in Supai, staffing it with a doctor and later with a nurse. The hospital eventually was closed. In recent years, until 1956, first aid was given by the resident missionary or the agent. The Indian Service provided medical services of diagnosis, emergency treatment, and temporary hospitalization at Grand Canyon hospital, located 49 miles from Supai. For periods longer than five days, cases were sent to Indian hospitals in Parker or Phoenix, Arizona, or Albuquerque, New Mexico (Kelly 1953, 57; Leo Schnur, M.D., personal interview, 1952).

In 1956, the United States Bureau of Public Health took over the Havasupai health program. A clinic at Peach Springs, about 75 miles from Supai, is staffed with a doctor and a nurse. The doctor comes to Supai to hold a clinic one day every three weeks. Patients are sent to Kingman or Phoenix for services of a dentist or an optician. Hospitalization is available at Phoenix, Kingman, and Grand Canyon. Helicopter service for emergency cases is available from Luke Air Force Base near Phoenix. All medical service is provided free of charge.

657 A day school, operated by the Indian Service at Supai, was staffed with
●871 one teacher for preprimary through fourth or fifth grade until it was closed about 1956. All students now attend Indian Service boarding schools located in Arizona and Nevada.

The first Havasupai students ready for secondary school attended a boarding school at Valentine, Arizona. Later, students were sent to Fort Mohave, near Needles, and to Sherman Institute at Riverside, California. Comparatively few Havasupai are high school graduates; a large number of children leave school by the ninth or tenth grade.

Early in the school program, parents feared having their children sent away to school, having heard rumors that children at school frequently died of contagious diseases. Subsequent deaths of Havasupai children from disease and other causes while away at school, however, aroused no real resistence
[762] among parents. Suicide of one youth about 1900, while he was being returned to school, was attributed to his dislike for school. While fear of disease no longer seems to be a factor, there is little parental pressure upon young people to attend school. Mothers frequently miss the help of teenage daughters in camp work, and it is said that parents "just like to have their children around." Children who run away from school seldom are induced to return.

Now that elementary school pupils must be sent away from home, Havasupai children begin first grade at the age of seven. In 1952, 10 of 61 school age children were not attending (Kelly 1953, 56). Probably an increased percentage of Havasupai children now are attending school.

[Text continues on page 17]

Summary

This, then, is the setting for the present day life of the Havasupai woman. Her immediate environment lies within the confines of Cataract Canyon, striking in beauty and once considered rich in life-sustaining resources. Now, however, with tribal lands mainly restricted to the canyon, and given a stabilized or increasing population and a change in economy, the former richness of Cataract Canyon has become modest indeed. It is inadequate for the number of people living there. 131 133

While the canyon home is of primary importance to the Havasupai, it by no means excludes alien influences and pressures. Even very aged Havasupai women leave the canyon with some frequency, sometimes remaining for weeks or months with relatives or friends in neighboring towns or on other reservations. It is a common misconception of visitors to Supai that the tribe lives in isolation. It must be stressed that the Havasupai see and learn much more of the outside world than white Americans ever know of the Havasupai. 574 648

Havasupai women of middle age, probably without exception, have had some formal schooling. Most of them attended boarding school for several years. Among the young adults, many of the women have one or more years of high school. At present, youngsters spend the entire school year living at schools outside the canyon and separated from their parents. 871

Havasupai women are in touch with white American culture through radio, movies, popular records, mail order catalogues, magazines, and, more emphatically, through influences of the resident agent and missionary families, other personnel rendering services to them, and face to face contact with white people in neighboring communities as well as visitors to the reservation. 177 648

The cultural heritage of the Havasupai woman was that of a farming and hunting people, seasonally migratory and somewhat less bound to the land than were their Pueblo neighbors. The tribal culture was so unformalized as to be characterized by its meagerness of content and also by the seeming indifference or inattention to the ideal with which the Havasupai followed specific cultural patterns. While tribal traditions continue to filter from one generation to the next, customs and the body of folk knowledge are becoming much attenuated among the younger generations and are often eclipsed by foreign influences. It might be said that the young Havasupai woman of today stands with her cultural heritage as much a part of her as the shadow which extends behind her, but her mind is literally turned toward a new culture which she accepts readily as she is able to comprehend its usefulness to her. 178 182

Among those tasks commonly allotted to women, child care and cooking were the two which occupied most of her waking hours. While child care was primarily a feminine responsibility, men shared or assisted in it when they were at home, as previously described. Cooking, on the other hand, usually was not a regular occupation of a man even on a part-time basis, except for those men who lived alone or had no woman in the household. However, if an old couple lived alone and the man were the more robust of the two, he did the cooking or assisted with it. Whenever the wife was absent or indisposed for a brief interval, it was not beneath her husband's dignity to cook, although he might choose to eat with a relative if his dependents were not too numerous. 462

Women gathered wild plant foods within a short radius of camp, but trips of longer duration or greater distance were usually undertaken in company with their husbands who shared in the work. Gathering the pinyon harvest was a family project in which everyone worked and groups of families camped close together, making it a gala outing lasting two or three weeks. Each family moved from place to place until they judged their harvest adequate for their needs. [222] [476]

After the harvest of pinyons and other wild plants in which men helped, it was women's work to roast, husk, grind, and otherwise prepare the food for immediate use or storage. Likewise, women prepared for storage all foods harvested from the fields. Spier (personal communication, 1957) adds that men might also prepare food for storage, especially if they had no women to do it. [251]

Pottery was made by women, but its use was abandoned so long ago that the oldest living tribal members probably saw its manufacture only in early childhood if at all, and only a scant description could be obtained from informants. Location of clay deposits is still common knowledge, however, and one man pulled a sample of powder-smooth texture and almost white color from under the eaves of his house where it had been used for chinking. Clay deposits still exist in Cataract Canyon, notably near Navaho Falls and near the mouth of Ash Canyon, a tributary. Other clay deposits used are located on the plateau near Pine Spring and elsewhere. Clay was excavated either by women or men. [323] [317]

Basket weaving was exclusively woman's province, but basketry materials were sometimes gathered by men. [285]

The Havasupai did no beadwork or embroidery in early days. Twenty or 30 years ago several girls learned to do beadwork while in school at Fort Mohave, but few if any of them have used the technique in recent years. [306] [871]

Construction of houses and brush shelters used in summer is a family affair, and occasionally most of the community will join in building a house [342] [476]